not invariable. The water-jug, with a glass tumbler turned down over its mouth, always stands beside the door. 352 [415] [271]

During the heat of summer, almost all of the families of the town, rich and poor alike, sleep on their roofs, and the bedsteads and bedding are moved there for a time. Again, because of the necessity of sheltering the women from the gaze of outsiders, windbreaks of oak branches and brush are built up if the house itself does not afford suitable protection. Mosquito netting, the same material used in some of the garments of a bride and obtained from the cloth-sellers, is not used indoors, except to cover an infant's cradle, but is many times placed over the beds on the roof. In the wealthier homes everyone has an individual bed, while in those poorer the children sleep together in a tangle of blankets and quilts. Where a house contains more than a single couple, there is a necessary division of its sleeping quarters, because two couples do not customarily rest in the same room nor should a couple occupy one with a male relative, an uncle or a brother. As a general rule, it might be stated that a woman never sleeps in the same room with any man other than her father, her brothers, her husband, and her sons. On the other hand, there seems to be little effort made to conceal sexual intercourse from the children, who, however, are either too sleepy or too well aware of it to find it of much interest. 513 [351] 352 513 [854] 833 864

The <u>diwankhana</u> or guest-room is mandatory for anyone of social pretension and is found in most cases on the first 353 574

peril. At the same time, they begin to wear clothing differentiating the sexes, shirts and trousers for the boys, dresses and undertrousers for the girls. The elder children teach them to avoid exposure of the sexual organs in public. Toilet training begins early, at five or six months, by the repetition of a nonsense word which signifies evacuation and is accompanied by the initial use of a pot. Gradually utilization of the latrine and its ewer of water is learned. After two or three years the mother and others of the family begin to punish a child who soils himself. For six months after birth the nails of a baby may not be cut, and the hair of a boy is clipped for the first time at the age of one year. The hair of the girls is stained with henna, and, when it has attained sufficient length, is braided. A girl's ear-lobes are pierced during her early childhood.

An outstanding event for boys between the ages of four and six years is circumcision, which, although not mentioned in the Quran, has come to be an essential attribute of a Muslim. "You are now a Muslim," a father in Rowandum tells a son who has undergone the operation. Generally, one or more persons of wealth who have sons of the appropriate age finance the ceremony for all of the boys in the town who are in need of it. The operation itself is performed by one of the barbers or by a wandering <u>darvish</u> who has made a specialty of such a task. On the appointed day, the boys are gathered in the home of the

wife, while taking advantage of labor which will no longer be available when the girl is married. Very few toys, including dolls, are to be found in the town, and the girls characteristically amuse themselves with an infant brother or sister as they might a plaything. Sexual education begins early in life, and does not seem to constitute a disturbing factor until adolescence. There is no standard parental formula for masturbation, and it was said that "some parents beat their children for this, and others advise them." It might also be noted that obscene language is freely permitted in most Kurdish households, except in the presence of the older males. One, for example, heard a mother call her daughter a "prostitute," and a little girl, who could scarcely appreciate the meaning of the word, addressed her sister in the same fashion.

In adolescence the thoughts of the children of the townspeople are turned to more serious matters, those of the youths toward a career and those of the girls toward marriage. The boys of the lower classes are gradually introduced to the trades of their fathers, helping them in the shops, and the girls must account for many of the domestic tasks. The sons of the wealthier townspeople are occupied the greater part of the year with their education, while aristocratic youths usually ignore both school and labor, following their fathers and older brothers. The daughters of a number of wealthy families in Rowanduz

[illegible] assuming that the child was outside adult society. Children were obedient, unobtrusive, polite and industrious. They were never put to bed in the evening (apart from infants), but left eating when and where it suited them. If they had been taken by the women on a visit, they left eating in the course of the evening, and when the mother left the child was put on her shoulders, lap or arm and carried home. The children of the house left to the flies when food, and were covered with whatever happened to be nearest at hand, often a pungent rag of goat's wool. Later, when the adults arranged their own quarters for the night, the children were carried to the quarters on which they were to spend the night. Everybody was very early, the children when they awoke. Undressing at night was just as unknown to the children as to the adults, and the same applied in regard to the evening or morning wash. During the day the children were naught, given clean clothes, if necessary, and washed. When there was plenty of warm water in the home their hair was washed.

[illegible] In the children always stayed among the adults they obtained all the social instruction they could [illegible], and became aware of all phases of life. In regard to conditions with Egyptian fellahs about 100 years ago, Lane[illegible] says that however much children were accused and troubled, they had the deepest and most admirable respect for their parents. He adds that disobedience shown to parents is regarded by fellahs as one of the major sins. To sound all the phases of the child's life among Kurds, which in the main agrees with Lane's account of conditions in Egypt, a few examples could be cited of children I met who suffered from difficulties of adjustment. This may serve to throw into relief what I have attempted to describe above as the reason why a child with the Kurds had in general a quiet adolescence devoid of psychic crisis. Within the village aristocracy, Sheikh Taffer's youngest, 6 year old, son was cruel to the small birds he carried round in his pockets; he teased the kids and tried to maltreat his donkey. When able to do so he also stole butter from the household store. His father treated him surprisingly gently and affectionately which momentarily restored his balance. But this child, the youngest male offspring, the mother tried to keep at the baby stage, while he in vain attempted to compete with his 13 and 15 year old brothers. He appeared to be quite an exception, created by various unfortunate postfiliatory circumstances. That the children of the village tyrant Ephrem smashed one, tried to run off with camera accessories, and showed in the beginning no spontaneous friendliness, must be attributed to the residual complexities also evinced by their adults when the European engineers arrived some years earlier to plan the building of the Dohuk dam. It was said that from the village of Tapsawa, where I came to live and from which workers were later obtained for the construction work, the Europeans had been fired upon. The most hostile attitude retained by the children I met with in the mountains near an isolated farm, where some little girls ran screaming at me and some boys on the way home with sacks of grass on their backs, threatened me and struck at me with their sickles before I was permitted to pass along the narrow mountain path. In the urban milieu I met a case where a schoolchildren Kurdish official's wife on an excursion with the inspector's wife, married to the Arab commandant in Sulaimani, fearful that her boys had not behaved correctly to the children of the commandant, began hysterically to hit her children when were quite innocent of the alleged offence. It was said that this same woman, who appeared to be very unbalanced, got her children locked in at home for weeks [illegible]

[illegible] My companion and I had her 12 year old half-brother living with her at Tapsawa, and later